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The ROYAL PATTERN:

OR, A

SERMON

UPON THE

DEATH

Of Her Late

Most Excellent MAJESTY

QUEEN *ANNE*;

Preach'd in the Parish Church of *FINCHLEY* in the County of *Middlesex*, upon *Sunday August* the 8*th*. 1714.

AND

In the Parish-Church of St. *Mary Aldermanbury*, upon the *Sunday* following.

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Published at the Request of those who heard it in each AUDIENCE.

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BRITISH MUSEUM

A SERMON UPON THE DEATH OF HER *Late Moſt Excellent* MAJESTY Queen ANNE

Preach'd at the Pariſh-Church of *Finchley*, &c.

PSALM lxxxii. 6, 7.

I have ſaid, Ye are Gods: and all of you are Children of the moſt High.

But ye ſhall die like Men, and fall like one of the Princes.

THE Pſalm contains an Exhortation to the Magiſtrates and Judges of the Earth, to anſwer the Ends of their High Office and Calling, by (*a*) *defending the Poor and Fatherleſs,* (*a*) Ver. 3, 4.

therleſs, and by *doing juſtice to the Afflicted and Needy: By delivering the Poor and Needy*, and by *ridding them out of the Hand of the Wicked.* And as a Motive to engage them, its Author hath well and fitly reminded them, that they themſelves, be their Station never ſo exalted, have yet a Superior, and a Sovereign to account to: Inaſmuch as (b) *God ſtandeth in the Congregation of Princes, and judgeth among the Gods.*

(b) Ver. 1.

And though in ſome, from ſordid Flattery, and in others, from Eſteem and Reverence, there be an Aptneſs to magnifie their Character, and to conſider them, as ſomewhat more than Men; yet the common Infirmities of human Nature, will prove them to be taken out of the *Common* Maſs; as the *Common* Fate of Mankind will return them to it.

Their Commiſſion from God, to act as his Miniſters, bears indeed ſome Reſemblance and Affinity to that of the Angelick Order. And in this View of their Character, the *Pſalmiſt* had ſaid, that they were *Gods*, and that *all of* them were *Children of the moſt High*: But yet this (it is plain,) was no Exemption to them, from the Effects of

of that univerſal Sentence, which hath (*c*) *appointed unto* all *Men*, whether Princes or Subjects, *once to Die*. And therefore, notwithſtanding the Dignity of their Station, and the Prerogatives wherewith it was attended, my Text hath roundly told them, that they ſhould *die like Men*, and *fall* as other *Princes* had fell before them.

(*c*) Heb. ix. 27.

The Words I have read to you, Branch out (you obſerve) into two Diviſions.

I. There is a certain Dignity aſcribed to Princes; And yet there is,

II. A Remembrance ſuggeſted to them of their Mortality. But according to the intended Order of my preſent Diſcourſe, the *latter* of theſe, will be ſo Interwoven with ſome Particulars ariſing from the *former* Article, that there will be no Neceſſity of conſidering them under Two diſtinct Claſſes.

You will therefore be pleaſed to lend me your favourable Attention, whilſt from the entire and united Senſe of the Words before me, I obſerve to you theſe Two Things:

I. *The Original of all Magiſtracy and Power:*

II. *The*

II. *The Duties hence ariſing (reſpectively) to Prince and People.*

I. *The Original of Magiſtracy and Power* is ſtrongly ſuggeſted, where Princes are made to bear the Illuſtrious Character of Angels, who are repreſented as (*d*) *Spirits Miniſtring* to God in his Government of the World.

(*d*) Hebr. i. 14.

Now the leaſt which can be apprehended of the Pſalmiſt's ſaying to the Magiſtrates and Judges of the Earth, that they were *Gods*, muſt needs be this; That they were entituled (like Angels) to the Character of God's immediate Agents and Vice-gerents; that they were the Channels through which he conveys his Bleſſings to the World, and his *Miniſters* (as the Apoſtle (*e*) ſtyles them) to Men for their *good*.

(*e*) Rom. xiii. 4.

I would not willingly make this Subject a Contentious one, nor introduce into it any Thing which ſhould carry the Face of being ſo; and therefore I ſhall only now obſerve to you, that whatſoever may have given Riſe to the various *Forms* and Models of Human Governments; or whoſoever be the *Perſons* veſted with Dominion; the *Fountain of Authority* ſtill is Divine and Heavenly; to the *King of Kings and Lord*

Lord of Lords, we may finally trace it, and ſo (*f*) *the Powers that be are Ordained of God*: The *Courſe* of his Providence devolves it upon the Ruler; and the *Ends* of his Providence are anſwered by it.

(*f*) Rom. xiii. 1.

Where there is no expreſs Deſignation of the *Perſon*, or the *Form* by a Voice from Heaven. The *Ordinances of Man*, and the *Laws of Countries*, are the only Meaſures which are left for us to judge by: Yet ſtill, I ſay, whatſoever be the *Form*, or whoſoever be the *Perſon*, the *Power* which is exerciſed, proceeds from the (*g*) *Bleſſed and only Potentate*. And,

(*g*) 1 Tim. vi. 15.

Where *Revelation* is ſilent, there is *This* from *Reaſon* to evince the Thing to us; that there is no one Inſtance aſſignable of *Moral Duty*, which is more demonſtrably to be proved the *Will of God*.

For if the *Neceſſity* or *Expediency* of *Moral Virtue* to the good Order of the World, or to the Happineſs of Mankind, be the Grounds of our Perſuaſion, That it is the *Will of God*; there are *theſe* to prove, That *Government* is *ſo*; and that it is the very Way and Method, wherein the Providence of our Gracious *Potentate* deſigned our Eaſe and

and Happineſs: For that *Eaſe* and *Happineſs* cannot be enjoyed by reaſonable Creatures, in a State of *Anarchy* and *Confuſion*, needs (I imagine) no laborious Proof.

Suppoſe then only this; That a wiſe and benign Providence, means always the very contrary to *Anarchy* and *Confuſion*; and you will ſuppoſe the very Thing which I am now aſſerting, *viz.* That *Government is the Will and Ordinance of God.*

And indeed upon the ſame Grounds and Premiſſes, which infer our Obligations to every other Inſtance of *Natural Religion*, this of *Rule* and *Subjection* will likewiſe be eſtabliſhed; ſince there is no poſſible Subſiſtence for Mankind without it.

And beſides the ſame *common Reaſon* for *one*, and for the *other*; there is for *both*, the ſame *Univerſal Conſent* of all *People*, *Nations and Languages*. There have been (it is true) ſome Pretences to an Exception from this and that Particular; ſome unnatural Practices have with much Endeavour been produced in Proof, that even *Moral Virtue* it ſelf hath had no ſuch general Concurrence to be pleaded for it: And whence, I beſeech you, have ſuch Inſtances been

fetch'd,

fetch'd, but from Places, whoſe Inhabitants had nothing but *Shape* to prove them *Men*; and even thoſe Inſtances themſelves, at laſt but ſcurvily atteſted? Yet as *Moral Virtue* will ever (it is hoped) maintain its Character; ſo, if there be no other, than theſe, or the like Exceptions; *Government* may ſtill ſubſiſt upon the *ſame Foundation*, may *ſtand* upon the Support of the *ſame Principles*, or *fall* under the Weight of the *ſame Objections*.

There is for *both* an *equal Neceſſity*, an *equal Expediency*, and (for ought appearing to the contrary) a *Concurrence* of *Opinions* and *Practices*, *equally general*; and therefore they are plainly Caſes of *like Importance*, and, as ſuch, have met with a *like Reception*; and *both* enforce their Obligations upon Mankind from *one common Source*; even from the *Will of God*, ſufficiently notified by his Attributes, which ever ſuppoſe him *willing*, and commanding all fit, all neceſſary Means to his Creatures Happineſs.

Now if *Government* ſubſiſts upon the *ſame Foundation* with *Natural Religion*;

gion, and with *Moral Virtue*; there needs no more be pleaded for the Reverence due to it, nor for any Thing which tends to maintain its Dignity. This, however, will be farther conſidered in its proper Place.

Mean while, I obſerve, that there is the *manifeſt Signature* of God's *Hand* and *Authority*, wherever there is a *proper Manifeſtation* of his *Will*. Now his *Will*, in this Caſe, is ſufficiently *notified*, I ſay, by his *Attributes*, if there were no other, nor farther *Declaration* of it. But ſince the Inferences from *theſe*, are too refined and Speculative for the Diſcernment of many, leſs inquiſitive and curious Judges; therefore we have in *this*, as indeed in *other* Examples of *Moral Duty*, the expreſs and poſitive Aſſertions of a written Law, (*b*) *By me*, (ſaith the Word of GOD) do *Kings reign, and Princes decree Juſtice: By me Princes rule, and Nobles, even all the Judges of the Earth.* And this, we may obſerve, was afterwards inculcated by our bleſſed Saviour, with a ſtrong Innuendo, That the *Titles* of Princes once acknowledged and ſubmitted to, were not Mat-

(*b*) Prov. viii. 15, 16.

Matters of *Private Cognizance*; (*i*) *Shew me* (ſaith he) *the Tribute-Money: and they brought unto him a Penny: And he ſaith unto them, whoſe is this Image and Superſcription? They ſay unto him, Cæſar's: Then ſaid he unto them, Render therefore unto Cæſar, the Things which are Cæſar's, and unto God, the Things which are God's.* St. *Paul* after this, commented well upon his great Maſter's Text, when under the ſevereſt Oppreſſions, he reminded his Roman Converts, (*k*) That the *Payment* of their *Tribute* was a virtual Acknowledgment of the Perſons it was paid to, being the *Miniſters of God*. As in Truth and Fact, ſomewhat of the Divine Impreſs and Character hath ever been the undiſputed Ornament of an Imperial Crown.

(*i*) Matt. xxii. 19, 20, 21.

(*k*) Rom. xiii. 6.

The *Forms* and Methods which convey the *Power*, though confeſſedly the *Creatures* of *human Invention*, are, however, the *Inſtruments* of *divine Providence*, *approving*, or at leaſt *permitting*, when not *appointing* them: As indeed, the *Providence* of *God* doth ordinarily chuſe to veil it ſelf under the

Agencies of *Man*, and under the *Cover* of *human Councils*.

If we had need of putting *invidious* or *doubtful* Caſes, I might add, that even in the *worſt* of theſe, and in the moſt *ſuſpected*, the *Power* is *God's*; though a *Truſt* is always liable to be either *Invaded* or *Perverted*. But as our Caſe requires no Enlargement upon this Particular, I ſhall here diſmiſs it, without farther Attempt to prove, or to explain it.

II. The next Thing therefore propounded to your Conſideration, was this, *What are the Duties hence ariſing reſpectively to Prince and People*; for doubtleſs, if *Government* be the *Ordinance of God*, and do proceed from *him*, it hath its Ends to be ſerved, which are founded in his *Will*, and do lay upon both the Parties concern'd in it (both upon Prince and People) a ſuitable Obligation to anſwer thoſe Ends, and ſo to fulfil his *Will*.

1. I begin with the Duties of the *Prince*: And here I beg leave to obſerve, That even Rulers themſelves, when

when moſt exempted from *human Laws*, have yet a *Maſter in Heaven*, to whom they are equally accountable with the meaneſt of all their Subjects.

At my Entrance upon an Argument ſo nice and delicate, and ſo much too deep for me, it would be fit (I am ſenſible,) to beſpeak your Excuſe and Favour, but that I find my ſelf happily relieved in it, by the *Pattern* and Pourtraiture of our late Excellent Princeſs; which will enable me to ſay, with Decency, what Rulers *ſhould be*, by only remembring to you, what *She was*.

If then a Senſe of Subjection to a Superior Power: If an Apprehenſion, That *God ſtandeth in the Congregation of Princes, and is a Judge among Gods*: (If this, I ſay,) be a Prime Ingredient in the Royal Character; *This* you well remember, was wrought up in the Mind of our departed Sovereign, to its higheſt Pitch of Influence and Efficacy. The Hours She dedicated to the more immediate Service of Her heavenly Maſter, Her *Publick* and *Private* Devotions witneſs'd it.

The Splendor and Grandeur of a Court, could not deface thoſe Impreſſi-

ons

ons of an early Piety, which She carried along with Her, through various Changes of Fortune, and which never forſook Her till She reſign'd Her Life.

How true She was to the Church, which bred and baptized her, was ſufficiently atteſted by manifold Tryals, which few of Her Rank and Station have been ever put to.

What She was in her *Private* and *Domeſtick* Character; how Good and Gracious to thoſe about her; how Courteous and Affable to all; how little querulous or impatient under the Infirmities of a broken Conſtitution; they will ever (it is hoped) remember, with Gratitude and Affection, who had the Honour of attending Her Royal Perſon, and thence of obſerving Majeſty unveiled, and deſcending to the Familiarities of common Life.

In Her Conjugal State (whilſt that Bleſſing was continued to Her) how rare and ſingular was the Pattern She ſet, of the Virtues which adorn, and which only can make it happy! The Day which ſevered the *PRINCE* from the *QUEEN*, ſlacken'd (we may reckon)

reckon) the Bands of Union between Her Soul and Body; which, after the Shock of that firſt Convulſion, did never well accord with each other. In *Him* She loſt a *Friend*, who divided with Her the ſecret Burdens and Mournings of Her Spirit; and a *Friend* is a *Jewel* not often found amongſt *Crowns* and *Scepters*, and the Blaze of *Courts*.

If we aſcend yet higher, from Her *Private* to Her more *Publick* Character; ſuch a Scene of Wonders will thence be opened to our Memories, as will deſerve an Hiſtorian, equal to one of Her Noble (†) Anceſtors; and yet will hardly find Credit from *Poſterity*, even when *ſo* related.

(†) *Earl of* CLARENDON.

This is indeed a Theme too big to be contracted within the narrow Compaſs of a few Curſory Lines; and too Magnificent for a Pen, which hath not Room, nor Ability to do it Juſtice. But it will, doubtleſs, one Day, fill ſome glorious Volume, which ſhall record the Praiſes of our Illuſtrious QUEEN, in a laſting Monument. To the *Hiſtorian* therefore let us leave, as his proper Province, the Wiſdom of Her

Her Councils, the Succeſs of Her Arms, and the Conduct of Her Treaties: And let us rather, in *this Place*, conſider Her, Cloath'd, as She always was, with the *Robes of Righteouſneſs*, with the Ornaments and Graces of the Goſpel.

A *Senſe of Religion*, and a *tender Regard to the People's Welfare*, finiſh the Character of a Prince, *after God's own Heart.*

Now what Her *Senſe of Religion* was, each Day of her Life gave ſome ſignal Proof; and none *more Signal* nor *more Exemplary*, than thoſe which preceded Her Solemn Change! *Here* Her Patience and Reſignation, Her Affiance in God as Her Saviour, and Her Reverential Fear of Him as Her Judge, had all their proper Teſts; and came off from each, with Honour and with Victory.

What tender *Regard* She had to *Her People's Welfare*, What earneſt Longing to make them eaſy and happy, Her whole Reign is one continued Teſtimony: And I wiſh there were not too much Reaſon to ſuſpect, That She Seal'd, at laſt, that Teſtimony with

Her

Her Death; that She died, I mean, the ſooner, for Her Care, to make us a contented and eaſie People.

It is reported as a Maxim in our Laws, That *the Prince* can *do no wrong*; but with *Her* it was a Maxim, that She *would* do none: So that as our *Laws* do not charge the Prince with *Grievances*, common *Equity* will diſcharge *Her* from them, whoſe *Will* was ever averſe from them.

To be miſguided ſometimes, and miſperſuaded is a Frailty, which the moſt *conſummate Wiſdom* is not *always* exempt from; and which the moſt *condeſcenſive Natures often* lie moſt open to: So that Errors of *this Kind* are no otherwiſe to be accounted, than as the *Shades* of a *finiſhed Character*; or as the *Foils* of Great and *Illuſtrious Virtues*.

To ſtick upon *theſe*, and to neglect a thouſand *Excellencies*, is a Barbarity, which *no Subjects*, but *Engliſh* ones, *dare* offer to the Memory of their *Sovereign*; and *none* but the *worſt* of *Engliſh* ones, *would* offer to the Aſhes of *ſuch a Sovereign*.

All Orders and Degrees of Men amongſt us, have taſted Her Indulgence; and (which perhaps will better commend the *Clemency* of Her *Diſpoſition*, than the *Wiſdom* of Her *Government*) even all *Parties* and *Factions* have had a Share in it.

Theſe, indeed, were the ſtanding Embarraſsments and Misfortunes of Her Reign; what made Her *Crown*, and Her very *Life*, at laſt a Burden. *She could* have *no reſt* in *Her Spirit*, becauſe *others would* have none in *theirs*. *So* tenderly did She ſympathize with Her People's Infirmities, that *their Jealouſies and Fears*, were *Her Agonies and Torments*.

But though *all* Her People, and *all* their Concernments lay *near* her Heart; yet *none* had the Honour of a *nearer* Approach to it, than *they*, whoſe Province it is to *wait at the Altar*, and to *Miniſter in Holy Things*: Nor on *any* therefore, more ſtrictly, than on *theſe*, doth *Gratitude* faſten its Bonds and Obligations.

As Religion was Her Principal Care, and She (*l*) *had ſet the Lord always before*

(*l*) Pſal. xvi. 8.

before Her; ſo the (*m*) *Houſes of God and the Offices thereof* were regarded by Her, with a Munificence proportioned to Her Senſe of their Wants, and to the Importance of ſupplying them. God we truſt, *hath remembred*, and *will yet remember Her concerning* this; nor will any Time wipe out the Memory of the *good Deeds* which She hath *done*.

Since *She* hath therefore, ſubmitted to the common Fate of Mankind, and to the general Law of Providence; let no Eminence of Station, or Fulneſs of Fortune, or Number of Friends, or Acceſſions of Wealth and Power, lead any of us into a Forgetfulneſs of the *End* which awaits us, or of the *Judge* we are to account to. We ſee how the *Faſhion of this World paſſeth away*, and how its *Glory withereth*. *In the midſt*

(*m*) *Nehemiah* xiii. 14. Witneſs to this Purpoſe, HER Noble Gift of the *Firſt Fruits* and *Tenths* to the poorer Clergy; and HER Royal Care, for enlarging the Opportunities of Publick Worſhip, by building Fifty new Churches; and for the more Regular Celebration of it, by Converting Chapels where they ſhould be judged fit, into Parochial CHURCHES.

of Life we are in Death, and in the midſt of Honour, are haſtening to feed the Worms.

Thus you have heard the proper *Duties of a Prince*, exemplified in the *Virtues of our departed Princeſs*; and will ſee them, I truſt, *again* exemplified, in the Perſon of our Preſent Sovereign; the *Living*, I mean, but not the *Dying* Virtues.

The next Thing to be conſidered upon this Occaſion, is;

2. What are the *Duties of the Subject toward the Prince*. And I wiſh I could ſay upon *this*, as I did upon the *former* Article, that we had any like Sample to copy by; *Any*, from whoſe Example we might take, without farther Reſort, a fair Tranſcript of theſe ſeveral Obligations: The Principal of which fall, I think, within the Two following Topicks.

Firſt, A *Reſpectful Submiſſion to his Authority.*

Secondly, An *Honourable Regard to his Memory.*

Firſt,

First, Without a *Reſpectful Submiſſion to his Authority*: The Ends of Government can be never anſwered. His very *Power* to protect, and to do us good, depends upon a *Reſpectful Submiſſion to it*. Where this is *totally* withdrawn, there is a Diſſolution of the whole Frame of Government; and whoever withdraws his *Share* of it, does his *Part* towards ſuch a Diſſolution, and relaxes in the interim, its ſtrongeſt Ligaments. Even to *debate* the Reverence due to it, is to *diminiſh and impair* it: Nor can it therefore be imagin'd Conſiſtent with, or Conducive to, any Purpoſes of *Government*, to put Invidious Caſes, wherein the Meaſures of our Duty, may with any Colour be diſputed.

To creep out of our Allegiance, by Reſerves and Exceptions; or to acknowledge no more of it, than what meer Neceſſity enforces; is no good Sign of our liking it, nor of our Reverence for the Dignity of an Imperial Crown.

Our *paſt Experience*, as well as our *future Hopes*, forbid our Entrance upon thoſe dangerous Suppoſals, which would ſuggeſt to us Priviledges, never poſſible

poſſible to be ſtated, and which will always be *felt*, when they become Caſes of *Fact*, and therefore need not be anticipated by any previous Deſcriptions. Men who are pinch'd, will not want to be told of it; their *Feeling*, to them will be inſtead of *Argument*; ſo that it will better ſerve the great *End of Government*, (which is confeſſedly, the *People's Good*,) to tell them *how much*, *than* to teach them *how little* they are obliged to bear.

This is the Method, which the Wiſdom of our Religion, and of our Laws, hath every where inculcated. And wiſer than *theſe*, it will not become us to pretend to be.

The Stating a *Caſe of Extremity*, will have this unlucky Conſequence; that every *real* or *fanſied* Grievance, will preſently be thought *it*: And the Suggeſtion, that a Danger may at any *Diſtance* be prevented, will ſoon repreſent it *near*, when once it becomes a Matter of Convenience to have it judged ſo.

Far

Far be all ſuch Principles and Practices from Loyal and Obedient Subjects! The CHURCH of *England* never yet hath taught Men to be *otherwiſe*; becauſe the Goſpel of Chriſt, and the Laws of Her Country, have been always hitherto (and may they always continue!) the Rules whereby She inſtructs Her People. Now neither of *theſe* hath yet declared, *when*, or *where* our Allegiance becomes no Duty. The *Regnant* Prince will have Power to *enforce*, and therefore more eaſily may *obtain* theſe Meaſures of Duty from Us.

But I obſerved,

Secondly, That an *Honourable Regard is due to the Memory*, even of *Departed Princes*.

Now, here, at laſt, is our hardeſt Part, To carry a ſteady Hand between Condoleances and Gratulations. Yet ſurely there is between them no *real* Inconſiſtency. What We owe to the Memory of our *Late* Gracious Sovereign, Poſterity (we hope, *very late* Poſte-

Poſterity) will pay to our *Preſent*, And whatever a *Prince* in *Expectation* may think of thoſe (*m*) *who are given to Change*; a *Prince in Poſſeſſion*, Wiſe and Diſcerning (as Fame reports of His Preſent Majeſty) will cheriſh thoſe Faithful Subjects, whoſe conſtant Wiſh and Prayer it is to (*n*) *leave Him Surviving*, and whoſe Grief it would be, to ſee him go before them. Such Wiſhes and Prayers we once put up for our Late Excellent Princeſs; and ſuch is the Grief conceiv'd upon our Loſs of Her. But let no Man hence load us with injurious Imputations, as if we were diſcontented with a Sovereign, to whom our Oaths and Intereſts had before attach'd us.

(*m*) Prov. xxiv. 21.

Thoſe

(*n*) *Suetonius* in the Life of *Octavius Auguſtus Cæſar*, hath recorded a Remarkable Inſtance of this kind of Loyalty, frequently paid by Heathen Subjects to Heathen Princes, where there could be no Suſpicion of Flattery for the Cauſe of it. *Nonnulli Patrum familiarum Teſtamento caverunt ut ab Hæredibus ſuis, prælato titulo, Victimæ in Capitolium ducerentur, Votumque pro ſe ſolveretur, QUOD SUPERSTITEM AUGUSTUM RELIQUISSENT.* Sueton. in Vit. Auguſt. cap. 59.

Thoſe Prayers and Wiſhes are *now* devoted to *His* Service, which *heretofore* were *Her's*; and the Honours paid to the Memory of the *Predeceſſor*, will be renewed to the *Succeſſor*, whenever the Providence of God ſhall call upon *us* or *ours*, for the Payment of them. But let none make a Merit of their forward *Zeal* to the *one*, who have fail'd in their due *Reſpects* to the *other*. What reflects in general upon the Honour of *Government*, cannot long pleaſe a Wiſe and Diſcerning *Governor*.

The Time will ſurely come, when it ſhall favourably be remembered, through what Hands and Inſtruments, the *Preſent Settlement* became a Law; with what Univerſal Concurrence of thoſe in Power, that *Law* hath found a punctual Execution: And then aſſuredly it will be deemed no Crime *by a Prince in Poſſeſſion, That a Prince in Poſſeſſion* had the Hearts of Her People, and that they do not drop Her Memory without its proper Honours.

Poſſeſſion ſtands in the Middle, as in the Poſt moſt Honourable, between *paſs'd Enjoyment* and *future Hope*. Both

Retroſpect and *Proſpect* are always entituled to *ſome* Share of Honour; the Proportions of which are ſo much the *Larger*, the *nearer* they approach to the *Preſent Point*. Thus a *Benefit freſh in Memory*, calls ever loudeſt for its fit Acknowledgments; as an *Hope within the neareſt View of Accompliſhment*, is always apt to have its ſtrongeſt Influence upon our Purſuits and Paſſions.

It is indeed the beſt Security, that the *preſent* Bleſſings of Government ſhall be duly *regarded*; when ſuch as are *paſs'd* and *gone* are not too ſoon *forgotten*. Nor will it any Way inſtruct Men in the Reverence due to *Majeſty*, to obſerve it *Inſulted*, even when in Duſt and Aſhes: We can have no Suſpicion that this is a Practice any where encouraged; nor would it conſiſt with the Eſteem, which is due to our Preſent Governours, to inſinuate againſt them ſo vile a Slander.

But when once this Part is over, and the Tribute of our Condoleances is duly paid; Let all thenceforwards be Congratulatory: Let no Preſumptions paſs in Prejudice againſt a Prince, as yet unknown to us, otherwiſe than by the Fame

Fame of his Virtues; and to whom as yet, *we* are otherwiſe unknown, than by magnified Reports of our Faults and Follies: As we expect to reap the *Benefits* of his *Protection and Government*; Let him have the *Eaſe and Pleaſure* of our willing *Obedience*, And from his *Experience* when He comes amongſt us, that we *have been* Loyal and Submiſſive to his Illuſtrious Predeceſſor; Let him take his Eſtimate of our *future* Conduct, and judge what Subjects He is likely to *find*, or *make* us.

And therefore let us not break up our preſent Aſſembly, without once again remembring our LOSS.

A Man who ſhould have formed his Conjectures upon any common Meaſures of Tenderneſs or Humanity, would not have expected, *it* ſhould ſuddainly be *forgotten*; or indeed that our Excellent Princeſs, ſo lately the *Light of our Eyes and the Breath of our Noſtrils*, ſhould any where be remembered, without ſuitable Emotions of Sadneſs and Sorrow.

As yet, 'tis true, we have ſcarce had Time to feel our Loſs, or to lament

it; ſuch a *ſuddain* Blow *ſtuns* more than it *ſmarts*; but if it does *neither*, 'tis a ſign the Parts affected are *inſenſible* and *ſtupid*.

To ſhed for *her* ſake a ſingle Tear, were, however, abſurd and impious, and even *unkind* to Her! She hath now a *Reſt from all Her Labours*; the Inſolencies of Faction do not torture Her; the *Madneſs of the People* doth not affect Her: *Her Works follow Her*, and She feels, we doubt not, the bleſſed Difference between the Sceptre of an Earthly, and an Heavenly Kingdom; between a Crown ſurcharged with Cares and Fears, beſet with Deſign and Intereſt, and endleſs Conteſts, and a Crown, which hath All, and infinitely more than all, the Splendor and Felicity of the *former*, without the dark ſide of its Incumbrances and Torments. The oppreſſive Weight of the *One*, hath haſtened, in all likelihood Her Approaches to the *other*. *Here*, and *Here only*, Her *People*'s Intereſts, and *Her*'s were ſeparated; ſince *here She is* a *Gainer* by *their Loſs*: The ſingle Inſtance wherein She was ever

ſo!

ſo! And nothing but Death could have produced even *this* Example!

When the Caſe is thus, we will not too much, nor anxiouſly condole with ourſelves upon the Will of Providence: *That* will ever carry on its own wiſe Purpoſes, whether we receive the Reſults of them with Reluctance or Submiſſion.

Elihu put to *Job*, a ſarcaſtical and biting Queſtion, when he thus expoſtulated; (*o*) *Should it be according to thy Mind? He will recompenſe it, whether thou refuſe, or whether thou chuſe.* (*o*) Job xxxiv. 33.

What *common Humanity* will *allow*, or even *commend*, in ſome degree and Meaſure, the *Chriſtian Religion* will not *endure*, when it becomes exceſſive: And therefore we *ſhould not be ſorry as Men without Hope, for them that ſleep in the Lord Jeſus.*

As to our ſelves, whatever be our Loſs, there is yet (God be thanked) no Cauſe of Deſpondency. Beſides all Grounds of *Human* Confidence; in Him, who (*p*) *hath delivered, and doth deliver*, we ſhould alſo truſt, That *He will yet deliver us.* (*p*) 2 Cor. i. 10.

From

From our past'd *Experience* of God's favourable Dealings with us, we may well and reasonably *hope*, that He yet hath in Store for us other Blessings. And the surest Means of deriving these upon our selves and Country, will be a (q) *study to be quiet and to do our own Business*; a constant and Religious Sense of our Dependance, and a stedfast Regard to our Oaths and Obligations.

(q) 1 Thessal. iv. 11.

For the Saint Departed; let Her live long in the Hearts of Her People; and let Her Name be celebrated with Honour, even by our latest Posterity; Let Her Memory be ever precious with us, as Her *Death* is *in the Sight of God*; and let no virulent Tongue asperse or darken it, without our deepest Resentments, as of a common Injury.

And if any Thing we have added to the Weight of Her Cares, let Her Illustrious Successor, upon whom our Laws have devolved her Honours and Her Burdens, reap the *Fruits of our Repentance*, by our *leading quiet and peaceable Lives in all Godliness and Honesty*.

So

So may the Protection of a gracious Providence guard us ſtill, and watch over us for Good; avert from us all impending Miſchiefs, and bring us at laſt to meet together in that Glorious Preſence, where there is *Fulneſs of Joy, and Pleaſure for evermore.* Amen.

FINIS.